

ROUGH.

Must Remain in
Transcription Room

M 1023

Thursday - August 4, 1966

BOSTON

Group III.

MR. NYLAND: I got the tape of last Tuesday two days ago, and almost finished it, I think, listening to it. It came early with the mail, so I had a little bit of time, and it was very interesting because there were a few things, and when Bill asked what will we talk about, perhaps we should talk about in connection with tasks: why tasks? Why really do we want them? Because, if you start to study in any other direction, not necessarily to become more conscious but to accumulate a lot of data, you study, and you learn, and you don't give yourself a special task unless you really have to learn all the different propositions that govern a certain case or so in grammar. It is something that as you learn with your head, you gradually accumulate it. But this of course is not a question of your head. You have to have something in your head that is clear, and then it requires practice. And the practice of course has to do that it should yield a result of being Awake. There was one question about facial expressions. Who was that? It was not you, Janis, it was someone else.

Janis: Virginia mentioned . . .

MR. NYLAND: No, it was not Virginia; it was someone who looked in the mirror. Was that you, Virginia? Yeh?

Awareness, of course you see, is not looking; it's not seeing. It has nothing to do with sense organs, and it surely is not an ordinary mental process, and for that reason that what we call now mental activity and sometimes is called thinking is not at all this question of Awareness. The question of Awareness is a realization of existence, and it can reach one without any particular thought, and as such it's much closer to intuition, which is also the acquisition of knowledge by means of a different road which is not at all mental, but all of a sudden you discover that you know something. And it has reached you intuitively or as a hunch or something of that kind, and nevertheless, it is a knowledge that you have which is quite certain because there's no question about it. I say intuition is sometimes better when you are sensitive enough; to have a hunch perhaps is a little vaguer, because you never can tell, but nevertheless when the person has developed well enough intuitively, and then they live with their feelings more predominately than their mind: that kind of knowledge. And then very often since it has reached one through one's feeling, is much closer even to understanding. It has become part of one, and is also then no question about arguing about it. You know, and that's the end. Well, Awareness is very much like that. ^{Awareness} It is a realization that I exist. And how I reach this realization is sometimes very difficult, because many times, that what you think and what your mind is doing and also what particular feelings there are and perhaps your wish that you want to be Aware or that you concentrate on it, you

get tense. That it is that kind of a focussing almost. All these ordinary mental and feeling activities, everything that belongs to one's personality, everything that remains subjective, and even if it is a sharpening of these different attributes of oneself, all the time when they are active, start to interfere with the requirement of being Aware and receiving, as it were, in a form of openness, something that exists, and then affects one, and then, again, 'I know.'

Now when it is a question of your face and an expression on your face, it is not necessary to go to the mirror to look at it. Even that, I think, is a little deleterious, because as soon as you start looking at it, your mind again and your visual organs start to function, and you then get an image, and you say, 'That is me, as I look in a mirror.' and you are really quite a distance away from an Awareness. But if you sit and you can more or less base it on a recognition of what you do remember of yourself, how sometimes you look, and at sometimes you know that you do have an expression as a result of something that you have been thinking about or that you're worrisome or that you're gay or happy or you know you have a smile, it is not necessary to go to the mirror to verify that. You know well enough it is there. But you see, how do we find out what is there? And how does one become Aware of what is actually there, that is, that it is a truthful reproduction in you as that kind of an understanding which we now call an Awareness of myself of having a certain expression on your face that is exactly the way it is, and if you could verify it with a mirror, then it would be a confirmation of that. The only way to find that out is I discover myself of course at a certain time with

a certain expression, and I know more or less the way it looks, but I'm not quite sure. Now while I have this expression on my face, and I try to become Aware of that what is represented as an expression of my face, I try to change it intentionally. That is, I make certain formations of, let's say, lips or cheeks or frowning of a forehead or drawing up the cheeks, or to try to express certain things, as if perhaps at times I formulate, or I say even words aloud when I'm by myself. All of that requires that my face is taking on different kind of shapes, and with this I can much easier come to the conclusion that there is an expression on my face and, very often of course, belonging to that what I feel. And if now when I feel, and immediately, automatically there is an expression on my face, now when I wish to become Aware, I become Aware of the totality of my face and also what has caused it. And this I think becomes very important, because when I know that what has caused it, that then there is a possibility when I am Aware, that that what is now expression could be different from that what I feel. When these attempts are made, you come very close to trying to study what is an expression on your face as you go along in daily life and of course where constantly there is a certain kind of an expression on your face.

Now how to start with changing such expressions? Or rather, what is really the wish that one wants to express something on your face which is different from what you think or whatever you feel? This requires, of course, something else. In the first place, an interest that you want to do this. And you have to have a definite reason for it. There must be a motivation, because otherwise it is much easier

to just let the face take care of itself, and it is a little idiotic to try to separate the expression from that what was the cause. So the reason has to be a good one, otherwise I say it is quite idiotic. The reason for wishing to do it is that if I can separate the expression on the face from that what actually was the cause, I have a possibility of becoming Aware of two things. One thing, that is that what is the source which would be followed by the expression on my face, and the other is of course the expression itself. And if I now try to see that there are these two things which are related, and unconsciously they are so related that they are automatic, that I now become Aware of one taking place, and I could become Aware of that what causes it. The requirement for me will be then that I am Awake. You see because in ordinary life when I am not Awake, when I am automatic in having a cause, causing an expression, simply they are so related I cannot separate them.

Now when I make an attempt to see them separate from each other, that then something else takes place in me, and the Awareness then produces in me a certain state which I call different from my ordinary state, and for the time being I say it is a state of being more Awake. Now you will have always trouble of trying to define this, because you will start to define what is Awareness, and how do I know that I am Aware? How do I know that I actually am even for any length of time Awake for a certain length of time when the Awareness is continued? But you see, whenever you start to try to define it now in certain terms, you go back again to your mental functioning and wanting to describe it. And again you're on the wrong path, because it is impossible to describe something that is Objective with anything that is

subjective. So again you must leave it alone. There is a realization of something: I exist and I have a face that has an expression, and the acceptance of that for whatever it is, without even trying to explain why it is that way, then only to the extent that I know what has been caused by something, and that if I have this cause still active and at the same time change the expression, then I loosen the bonds that there is between the cause and the result, and for that an attempt has to be made in me that gives me a definite realization of something different. This I call Awareness for the time being. Later on, with the accumulation of such data and such attempts that one makes, gradually there is something that I know and I start to recognize as that kind of a state, and then I say that now represents for me a taste. But to start talking about a taste of an Awareness when there is very little of that kind of a form of experience is of course wrong. And, also as I say, to try to define it in ordinary terminology also is quite wrong. When I become Aware of myself with my face the way it is, I try now to relax, and it is then as if that Awareness is opening me up to receive a certain form of energy as if coming from my face and existing, which then you might say penetrates me. And it is then in this, almost I would say, quietness of allowing certain things to take place that I become Aware or something in me becomes Aware of myself.

Well, we don't want to go too far into that because you can't follow it unless you have material, and unless you Work you will never have material, because when you keep on theorizing or reading or even thinking about Work, you will not have material that is necessary for

a realization of what we are now talking about. So again, the answer is: Work and make attempts. Never mind if they are not successful in the ordinary sense. You make attempts; that's all you can do. After some time you will know no doubt, because every attempt that you do make will be followed ultimately by a certain result and that result you will become also Aware of. That is, it will produce in you a certain state, perhaps a certain level; at least it will be different from your ordinary unconscious state.

Now, there was another question that you had about seeing certain 'parts' of yourself and becoming Aware of 'parts' of yourself, instead of the totality, or whenever you have given yourself a task and that you were going to devote a day or a week to tone of voice, for instance, or a gesture or a posture or a movement, that as you became engaged in that, that then something else happened to come up also, and apparently it was easier to become Aware of that instead of that what you originally set out to do, so that if you have an idea that you wanted to listen to your tone of voice, that then, in its place came an Awareness of movements.

Now, in the first place it doesn't make any difference whatsoever what you use in order to wake up. If you wake up, that's the aim, and the aim ^{of} ~~if~~ a task is always to try to be as much Awake as you can. And the means, whatever happens to be, almost I would say, the easiest to lead to that particular state of course is preferable. But you have to find out if it actually leads to that, and sometimes when certain things are a little easier, that is, when it seems that it is easier to become observant of one's movements, that also you run the risk

that you're thinking about it and you're not actually trying to become Aware. Because, you see, Awareness, trying to become conscious, must remain a difficult question. It must, because it is not natural to whatever we call our ordinary existence on Earth or whatever there is of an unconscious state of oneself. And unless the attempts I make have a certain difficulty attached to them; and unless they go against my ordinary natural tendencies, I will never have any kind of a result that is worthwhile or a result that even could be called Conscious. So when it is easier I run the risk as I follow the line of least resistance, and I am back again in an unconscious state. But let's assume for a moment that the movements are easier than a tone of voice, and if they both could lead to being Awake, it would be useful to have either one or the other. Sometimes maybe both. At the same time it is not what you have set out to do. You made up your mind to have for one week your tone of voice. Well, that is a kind of a promise you make, and now something else starts to interfere or rather takes its place, and the difficulty exists that that is your mind telling you that. We are back again in the same kind of a difficulty, that whenever anything happens that is unnatural to our mental process, that the mind of course is very much interested in telling you that it can do the same thing just as well and perhaps much easier. And I'm afraid that the mind sometimes wins out, and you're back again in a subjective state, and it is of no use and there is no result.

Work must remain Work. And Work must always be to overcome certain difficulties, and when there are no difficulties or they are a little bit less, I would become very suspicious, and I would prefer to continue with something that's a little bit more difficult in order to reach a

certain result that I know that has been accomplished at the expense of overcoming the difficulties that were inherent in that kind of a task. Now sometimes the task may be too much, and the difficulty is really too big to overcome, and that of course you can become frustrated, and that in order to do something anyhow, or to satisfy your conscience, that you then allow to go over into something that perhaps is a little easier. Of course such things are allowed, provided I keep in mind what is the purpose that I want to accomplish, and if it is an Awareness, and I can reach an Awareness by doing something that is a little easier, of course I will do it. //

This leaves out the question of: How much is such an Awareness? and: Is an Awareness, as an experience for myself, dependent on how many obstacles I've overcome? To some extent you can say it's a problematical question; it's a little theoretical, but the more I spend effort against something that causes in me friction, the more possibility there is of that energy, in the form of friction which has to be overcome, will result in a certain state of Awareness which, dependent on the quantity of energy that was in the way, will be deeper the more energy had to be overcome. And therefore I think that if I settle for something that is a little less, it probably is a little too small compared to the attempt that I should make, and if I make a result that is dependent on overcoming more difficulties, but I reach a result that is ending up in Awareness, that form of Awareness is worth more.

Again, you have to find this out for yourself and you have to remain quite flexible, but you must all the time remember what is the

purpose for doing all this. It's to become, to say it really, different from an ordinary unconscious existence. And at all the time you have to remember that it may be necessary to continue with your ordinary, unconscious state when there is not enough of a desire to do any kind of Work on yourself. Because if you do Work in a half-way, haphazard fashion, it is of no use whatsoever. It will not reach; it is not enough. There has to be an effort, and it has to be a real one, and that is why Gurdjieff calls it a 'Super-effort,' because only that you can count on, that it will give something permanent for yourself. When it is just a little bit on the surface and a little bit tinted by curiosity or perhaps something that you happen to remember and you say, "Yes, it would be nice if I tried," if you really don't do it well enough, it is of so little use. It dissolves almost immediately again into the Sea of Unconsciousness that will follow practically all the time any attempt that you make of trying to wake up. And maybe even with this your sleep might be deeper.

Now those are the things that I do remember out of your conversations, at least of last Tuesday, and I would almost say, continue exactly in the same way. You have to report on that what you have experienced, and you have to have answers from those who can help you, or rather who have gone through the same kind of a thing, and actually where their experience, when they describe it for you, can be very helpful. But don't let it go at that. That is, if there is actually something that is helpful, then you put it to practice, and again the following week, you bring it up.

But I think what you're suffering from is not enough influx of new material. You've been free from me, you might say, for the last six or seven weeks practically, and you see it is very good, I believe, and my impression is you have hung together. You have continued; you have done certain things that were right. You have tried to maintain a certain level among all of you, and I think it has been extremely useful. But you see, all these kinds of attempts might end up in a little bit of ingrown-toenail-ness. You have to have new material, new influx, new ideas from different people. You have to vivify it. It's very difficult to keep this vividness, this really Aliveness in Work, because Work, attempts at Work, or group meetings will not run all the time on the best of intentions. Also that is subject to the rule of decay. After some time it will also be dragged down by the totality of the atmosphere around you, and it will require at times new material to be fed in, in order to give it further strength and and to enable the amount of energy as fed in anew to be used by all of you perhaps with a little different slant regarding Work, or at least that it might produce in you a new impetus and a desire really to do something and to be reminded that you have to wake up to yourself in that kind of a state.

You can do this of course by having your new people of the other group - what is it - Thursday or Friday, that you do meet, that you can then say, now maybe some can come to Tuesday because apparently they are interested. But you see, you are still dependent a little bit too much on other people. And when I say new material, it is your new material; it is your application in a variety of different activities

of yourself in which you happen to think about Work and then apply it, and not just limit yourself to a little bit of a task or perhaps some reading. The activities that have to be among you and the stimulus that you can get from each other, and particularly those who are, let's say committed or rather for whom it seems important that you try to do some Work on yourself and that it is necessary to meet together; all of that can contribute to have a certain renewal, almost, I would say, as if every day could become a Renaissance for you. A new birth, again and again and again supplied by someone else or by the thought of someone else or by a determination on your own part that, this time, today, I'm going to try this way and that way which I've never done before.

Now take all kind of tasks, if you like, for yourself. Not necessarily even tasks that we talk about when I am here, because that kind of a task is a little different. You will do it then because you have committed yourself in my presence, and simply you don't want to be ashamed of admitting that you haven't done it, so of course it has an advantage, and you'll do it for a certain definite reason, because now you know you cannot fail. But you see, it has to come from you. It has to come from something inside of you that knows it must be fed. And that unless that is there, the realization of the necessity of an actual need for yourself that you feel that you are not complete unless you make attempts to Work or attempts to wake up; if that isn't there, it will of course run dry. But when that is there, when that is alive, when that has been brought to the surface enough, then of course you rely on that what is continued to be fed by something perhaps outside

of one, or existing in different kind of form, to which of course you should gradually become much more open.

There are two ways of trying to do this. In the first place, to exchange among yourselves about the different experiences that you have and not to wait until you get here on a Tuesday evening, but to see each other during the day if you can every once in a while, to have lunch or to telephone, or to relate something that is of importance. Or perhaps ask so-and-so, "I am confronted with a certain question; what could I do from the standpoint of Gurdjieff? In what respect could Awareness or this kind of relaxation or openness help me?" It's one way, and it's a very good way. And also, the more you could associate in different kinds of projects: you have a reading group, I understand; you would still have your physical-working-together group; you still have activities in the direction of perhaps Index or Transcriptions or making resumés, and by the way, I got resumés and I'm very grateful for them because it is good and helpful, particularly since I came back, there have been of course an accumulation of tapes that I haven't listened to as yet, and I couldn't find the time. I think the little resumés I got from your groups as you have held them in the last four or five weeks have been very helpful for me to see what went on and who spoke or what was the general gist of a meeting. Continue with that; continue with resumés. Even if several people take the same kind of a meeting, bring it together; come together on that if you wish; in any event don't take too many notes while you're at the meeting. Try to retain it when you listen to it. Listen to it as well as you can by seeing there is a sequence in perhaps what

we talk about, and also that you need not try to recall everything, but depend on that what you will recall afterwards when you're in a good state and happen to bring the whole meeting back again as if in a certain parading-in-front-of-you, to let it go from one side to the other, from the beginning to the end. You will recall many things when you are not under that kind of a pressure which you now might have, thinking that you ought to remember this and that and the other. Your memory is good enough. It will retain many things which are not immediately memory but which afterwards, in a state of relaxation, can come back, and all of a sudden you will remember that-and-that-and-that and so-and-so and a visual seeing or remembering, or doubly what so-and-so said in a certain way will enable you to bring out for yourself a good resumé of that what is your meeting.

You have to bring more activity among yourselves, certain tasks or projects that you could invent. Things that you can do together physically. You know, we have them in New York, and there's no reason why you shouldn't. Eleanor had her very good thing with the curtains for the office, and some of you, I think, worked on that also. Invite each other for a little lunch or dinner which you prepare and others help you to prepare. Do some special kind of work as a project, whatever it may be: we have weaving in New York, maybe something of a different kind of a nature that you can work together on. I do not know. You have to be inventive about it; you have to also see who has certain dexterities and abilities for that purpose. This I think is necessary to ascertain every time that you are engaged in something that is worthwhile for you and also for others. Don't stay

away from each other. It's just the opposite. Exhaust the possibilities of seeing each other, and run the risk that you dislike each other; that you really make attempts, because a dislike of course is based on not knowing at all. If you could understand what is the state of someone else, of you could understand how they live and what they think and why they do what they are doing, particularly from the standpoint of mechanicality, if that is what you understand a human being to be, that is really quite easy, if you understand their mechanicality, that everything is, you might say, forgiven. You have to learn this. You have to expose yourself to it. You have to want to do it. It will enrich you. Your world will be larger, and you will grow, and that, after all, is the main thing. This is the one side in which different people can help each other. The other side is for yourself, when you are by yourself and when you wish then to come to yourself. This is a private affair. It has to do with the state in which you know yourself to be at times, and at such times you can become Aware of something in you that exists and which is of course of much more value than the ordinary manifestations of your daily life. For that, sometimes you have to be very quiet and exclude everything else from the outside world. Maybe sometimes you can call it prayer. In any event it has to be established a certain relationship of something in you with that which is your inner life. And you can call it inner life, spiritual development, or the possibility of having more and better understanding, sometimes saying it is more essential. But that what really prompts it, that what must be there is a form of life in you for which you are responsible and which particular form of life

makes you whatever you are and wished at times to be recognized in the best way possible.

The life that we have as living cells within one are not always satisfactorily manifested by means of physical appearance. Because there is a certain quality in life, as life cell or life energy which need not and should at times not be put in any kind of a form, and that perhaps the closest we come to it is the realization of breathing or air or a certain form of matter which is a little bit less dense than ordinary physical matter. But you see, it is still a little different, because the quality that I'm talking about is not something that you even can measure in any particular physical terms. It is to be measured on a certain level which, if you understand what magnetism is or that what is really an effect of an atmosphere surrounding certain forces, and because of that there is that kind of a quality of existence which is not even spiritual, but is more spiritual than what is spiritual and what we call spiritual. It is that what is really in oneself, one's conscience, in the most purest form, and it is also that what is the voice of God within one, because that is not your inner life, but the voice that one can hear uses your inner life for that kind of an expression. This is what I mean of course by Magnetic Center, and that what is Magnetic Center in one, that is the representation of one's life, becomes important when you are by yourself, and - I won't use the word contemplate - but when you are by yourself trying to become Aware of yourself existing, and this time dynamically existing, that is, having in you something that needs an expression, it has to be expressed in some way or other, and when I concentrate on that, or rather when I

contemplate, consider, meditate, come to myself; that then something starts to become alive in me which I recognize.

By means of prayer you can establish this kind of a relationship with something that is higher than you. If it isn't that, it is that which is within you, and the atmosphere in which that could be expressed you could call Heaven. One uses these terms simply in order to contrast them with the ordinary forms of existence, and it is something, I say again that is private life. It is not something you discuss with anyone, not even with your husband or wife. It is completely your own. No friends need know, and you are not responsible to any living being on earth. You are responsible to that what is perhaps outside of you and with which sometimes you have communication, and sometimes it can be expressed in the form of an audible prayer for yourself, dependent entirely on how you were brought up, but in any event the realization of that kind of something that is for you the Holiest of the Holiest you have to establish every once and a while if you can, at least once a day. There has to be motivating forces for the wish to continue to Work. If you don't have that, everything will gradually drop by the wayside, and then that what is Work has to be a definite form, even if you dislike the word 'religion,' it has to be exactly that. You don't have to give it any further terms. You don't have to define it. It does not have to become dogmatic, and you don't have to join any kind of a church, or even quote the Bible. It is something that is entirely within your own domain, and it is for you that what is the reality par excellence. When that is there, you can be quiet, and it need not even be long. Every once in a while it can

come to you, and you realize: 'This is what I am.' If then at such a time you could simply take it, be quiet, and then if you could say, "I am," it is enough. These are the things that you do need when you want to maintain each other and when you want to maintain a group. Now in the relationship with other people, and that what you can bring, and bring to a meeting like Tuesday and when at times you meet each other, there has to be an openness for the different things that exist in the rest of the world. Don't become too fanatical. Don't think that you know it all. Don't think that Gurdjieff is the only person who happens to know and nobody else knows. Of course it is not true, and you must know that that what is the wisdom of the gods was not limited to Gurdjieff, and even Objectivity was not something that he was the first one who talked about. You have to see what there is in the rest of the world, dependent on your interests of what you could now at the present time judge and out of which you could extract certain things for yourself and leave alone that what is not extractable or what has no use, and that in a general way you become much more discriminating and can have a judgement about that what you meet or what you have studied or what someone else tells you. And there has to be, in my opinion, much more study in the ordinary sense of the word among all of you. Perhaps certain projects of that kind, of things that interest you. Dig into it a little deeper and come to a conclusion. I've mentioned it every once in a while that there are certain things that I feel you ought to become familiar with. And when a name like Schopenhauer is mentioned you say, "Oh, yes, I know," or Egypt, "Oh, yes," or Cayce, or Baer -- we talk about him a hell of

a lot -- LSD of course, drugs in general, and so forth; that you have a certain judgement, what is your position? So that you can defend it, that you know what you're talking about and not go only by hearsay; and exactly the same way, that you do know what you are talking about when we talk about Gurdjieff, and you have a perfectly good reason why you're interested, and when that interest is not there or there is no reason, that again you have to be conscientious enough to say, "It is not for me."

You've heard perhaps some of the tapes from New York on Tuesdays. The Tuesday for us in New York is the more intimate group, and the requirement there is that people are committed. That is, there's no question any longer about the validity and the desirability of remaining interested in Working on Oneself and the assumption and also partly the realization for such members that Objectivity is the only way out. Now it may take some time before one gets definitely to such conclusion, that he can draw that conclusion and say in all honesty that is the truth, and it doesn't matter if it takes some time. But still you should work towards it and really know and know with your conscience what you wish. And if you cannot make up your mind about that, then it behooves you to try to find out why you can't, and what is it that perhaps is still a certain superficiality that is in your way, and that you do not take life seriously enough.

Well, perhaps this is enough as far as my impression is concerned of this last meeting. I will listen to some of the other meetings. I hope of course to be back again in three weeks, but in the meantime maybe there are certain questions that you do have and that you want

to mention. Also certain tasks, if you want to have one or two or three or whatever, so that I don't talk now all the time, but you tell what's on your heart.

Q: I would like a task from you, Mr. Nyland.

MR. NYLAND: Yes, I know you said that. You teach?

Q: Yes.

MR. NYLAND: During the day how often?

Q: From nine to twelve, now.

MR. NYLAND: Afternoon you don't teach?

Q: No.

MR. NYLAND: You had a task every hour once, didn't you?

Q: Yes.

MR. NYLAND: You stand in front of the class or group. Who do you teach?

Q: Children.

MR. NYLAND: Yeh, what age? How old are they?

Q: From maybe nine to twelve.

MR. NYLAND: Do they talk much?

Q: Oh, yes, they talk.

MR. NYLAND: Do you have to scold them?

Q: Sometimes.

MR. NYLAND: Do they mind you?

Q: I think so, sometimes.

MR. NYLAND: Not all the time.

Q: No, sometimes they're in the midst of running to take some art (?).
This will be for one week, though, After next week it's over for the summer.

MR. NYLAND: What will happen after next week?

Q: I don't know, I haven't planned.

MR. NYLAND: Oh, you mean there won't be any school?

Q: That's right.

MR. NYLAND: I see. Then you have free time? For yourself?

Q: Yes.

MR. NYLAND: Ah ha, will you meet people during the subsequent weeks?

Q: Yes.

MR. NYLAND: You can meet them and want to meet them?

Q: Yes.

MR. NYLAND: It may be a little difficult, unless it is cut and dried, what you are going to teach, that you do make up your mind before you teach what you are going to say, and that you really see it entirely within your mind what you are going to say, the words you will use, and also the tone of voice that you will employ. That it is so complete in you that also the little pauses in between, between two sentences, or the emphasis on certain words, that you already know this before you enter into any kind of a conversation or any kind of saying towards the children, any kind of teaching.

This will be easier when you can select in the subsequent weeks some people with whom you want to have a little talk. And before you have the talk, exactly the same kind of a principle applies. You want to talk about certain things, and you want to talk about it

in a certain way, and you must not be deviated, regardless of what they are doing. You have to say what you wish to say, and you must say it. You see how difficult it is, because they have something else in mind, and when they see you they will talk whatever they wish to talk about, and you still have to find out how you can say it, 'That reminds me of something,' or 'by the way,' and then you say what you wish. But it has to be in the way you already have preordained it that it should be. Try that in the morning and one in the afternoon. If you're not too tired, you can take another person in the evening. With the school, of course, it is in the morning, and in the afternoon you also try to find someone with whom you can try this. Before you do it, before you start to think about what are you going to say--it must be worthwhile of course; it has to be some kind of a subject perhaps that you know something about or that you actually are interested in inquiring; it may be the form of a question, but at least you have to think about it before--before you start thinking, try to come to yourself and relax. Don't do it in a hurry. If you can afford that time, five minutes, really to relax, to sit in a chair and to let the different thoughts that you have to simply flow out or by or whatever it is, no particular value attached to them. But then, gradually, as the different thoughts disappear, you introduce the thoughts that you want to talk about. But you do this in a relaxed state, and the more relaxed you could, the more you could have a picture of yourself sitting. You can help it by talking aloud. It will give you a certain means of a form of behavior of which you could become Aware. And then it will help you to be more Awake. You just try. Let the rest go.

And it depends on the calmness of yourself, on the relaxation of yourself, and someone, as it were, in charge of that. All right? Three times a day if you can, otherwise two times.

Q: And should the conversation be for anybody at the time?

MR. NYLAND: No, no, it will run out. If you feel very cheerful (?) you can make it longer. Otherwise it would be repetitious; it would be quite unconscious, I'm sure. It will only be good for the first three or four minutes. By that time, everything else will take over and is of very little use. But if you really do it, once in the morning and once in the afternoon and if possible in the evening, you will get a great deal out of preparing for the next day, because you will have experience one day; you will use that for the next day. And in general it will make you much more Awake for yourself of having that kind of a task. All right?

Q: And I would like to practice out aloud sometimes when I'm alone.

MR. NYLAND: Yes, that helps. Whenever there is activity, it's much easier to be Aware of it. When there is no activity or you try to eliminate it, or let's say, when you try to eliminate the expression of a negative emotion, one becomes very stupid, because there is practically nothing to Observe. And one has to remain active, and instead, for instance, the question of not expressing negative emotions; it's ten thousand times better to express it, but with a double force, so that I really wish to be angry, and I say it, and this time it's my own and it's not automatic. That way it will be much easier to eliminate it. Always remember that in order to become Observant of something of the physical body, the more the physical body can be in action, the

better it will be. There is a point of course when the action can become so much, that there is very little energy left for the wish to be Awake. So of course, there is always a certain equilibrium. I cannot overdo it. But it has to in a certain flux or a certain flow. And then I can become Aware of that when that takes place. And it's also possible for me, if it is not too vehement, to become impartial. All right?

Q: Yes, it sounds good.

MR. NYLAND: Good, then let me know in three weeks . . . Ya.

Q. (Susan): I haven't made very many attempts at all for some time now to Work.

MR. NYLAND: Well let's start again then.

Q: Yeh.

MR. NYLAND: Why wouldn't you?

Q: It's mostly a question of motivation and partly discipline.

MR. NYLAND: Have they been eliminated, the objections or difficulties that you can Work? Can you make up your mind that you want to? ...Do you want to?

Q: Well, I guess not enough.

MR. NYLAND: No. At the present time. We'll let the past be past. Now, at this moment.

Q: Yes.

MR. NYLAND: You're sure about that?

Q: Yes.

MR. NYLAND: That's right. That is right. That's why I ask, you see?

Q: I could do--

MR. NYLAND: Let's say you can do more than you have done. What could you do? What kind of a discipline could you give yourself? In what respect, do you think are you weak? To do certain things at a certain time?

Q: No.

MR. NYLAND: That is fairly easy.

Q: Yeh.

MR. NYLAND: Getting up in the morning?

Q: I can do that.

MR. NYLAND: Do you indulge sometimes in things that you feel you need and that you would like? That you could forego?

Q: Mostly it's just not making the efforts.

MR. NYLAND: I know, but efforts could be connected with doing something that you dislike, or something you have postponed and that you ought to do.

Q: Yes, I have something like that.

MR. NYLAND: Yes, I'm sure there are. All right. Make a list. Select out of that what you want to start with and then do it. And don't make the list, unless you're willing to be committed to at least one or two out of that list. It is far better not to make the list at all, and far better to say, 'No, I'm not strong enough; I really don't want it,' and then don't do it. Keep on telling yourself that you don't want to ~~make a list~~, that you don't think it's important, that you don't want to Work. But tell yourself. If possible you say, 'Look, this body, this me, is not willing and not interested.'

Look at it again. 'Here I have a thought, and I don't want to do anything about it.' I make a statement like that.

The whole purpose of Work in the beginning is to get information about oneself. It is not to try to improve oneself. I don't know what improvement will be, and only a certain change of things. Improvement in reality should be an improvement in the direction of Consciousness. But otherwise, the changing over one thing that is just as unconscious as something else from the standpoint of Objectivity is exactly the same. So when I keep on saying, 'Oh, I don't want to do it,' it really means I'm not interested in any kind of Work. I'm not interested in Objectivity. I'm perfectly satisfied the way I am.

The continuation of such statements for oneself gives you more and more facts, and that is what you are really after. And then, perhaps there will be a point at which you say, 'It's enough, I am that lazy. I don't want to be that lazy. I want to grow up. I want to understand. I want to become really what I should be, and I feel then at times that there is a responsibility,' and then maybe you take it. Make your list, when you're quiet tonight, of a few things, five at the most, let's say, that you should have done or want to do, never did them, postponed them, or whatever reason, and start doing them. Can we agree on that?

Q: Yes.

MR. NYLAND: Good. Good, Susan, fine. ...Ya?

Q: In reading The Search I came across the words 'Evolution' and 'Involution.' I don't understand them.

MR. NYLAND: Well, the question is, do you understand anything what is meant by the Cosmic Ray?

Q: I've read about it, so that--

MR. NYLAND: Have you any kind of an idea what is that kind of a concept?

Q: I think so.

MR. NYLAND: You would understand 'Evolving,' wouldn't you? Going from one place to another I would call Evolution, particularly on the other place that I reach, something starts to exist which has more value. I call it an Evolution. If I say that the monkey changes to a man, it will be Evolutionarily for a monkey because it is not of much value as compared to a man.

If there is a 'revolution' or 'evolution' as far as labor is concerned, in order to have shorter work weeks and more money, from the standpoint of material existence it would be an 'evolution' for them if they could have more leisure and still earn enough. So the concept of Evolving is not so difficult. It is going from one place to another with the expectation that at the new place of course it has different kind of qualities, which from the standpoint of where I am now are more desirable.

Involution is the opposite. That is, to go from one place to a place that is lower and which there are of course more, let's call them, 'laws' that bind me to the place where I am. Or that in general I lower that what I now call 'mobility of myself' to something that makes me more crystallized.

The idea of a concept of a Ray of Creation is simply as an explanation for the totality of the creation of the universe in a certain way as if there is a center in this universe from which a certain force went forth in order to create a world around it which then could enable this particular central point to remain in existence. And in which, then, because of that what existed and maybe the image of concentric circles with which this were first point became then the central point, would then on account of such concentric circles existing, have an inter-relation with each other which then, because of its maintenance among each other, would assure the continuation of the existence of that what was in the center.

It's a very simple kind of a picture; of course it's absolutely not true, because it cannot be reconciled with an idea of Omnipresence. Now in order to understand this, and if I ascribe to that what exists as his Endlessness that even the word 'Endless', even that what is 'Omniscience,' 'Omnipotence,' 'Omnipresence,' are terms that I cannot conceive of because I cannot understand the totality of all things as existing without describing it in some form or other of something that I now see belonging to that what totally exists. So the whole concept of the universe, as such, as something that exists by itself, within itself, outside itself, and outside of which nothing else exists, it's terribly difficult even to conceive of in my ordinary mind, even if my mind is perfectly facile, to try to have certain concepts that are more or less logically satisfactory. So when we talk about the Ray of Creation, it's a very poor way of trying to understand how the world was created, and perhaps it's much easier to say that the World

always was, always will be, never will be destroyed; and in that kind of a statement I would come much closer to that what is Omnipotent, that is, always forceful, powerful; Omnipresent, always, regardless of space, regardless of any form of dimension, and so then if I say the universe has to be like that, the only way I can at the present time conceive of a universe is that what is a point, because a point is without any dimension, neither in time, nor in space; or when it is in time, I call it a moment. Now if in that particular concept of having a point I want to include everything existing, I have to imagine that within this point everything exists. Or I can also say that if this particular point could start to grow out into a sphere, that ultimately, in the nether regions in which the circumference of the sphere would disappear, that then the totality of the universe exists within that sphere. And again, you see, I have to use the word sphere, and it has no particular meaning, because a sphere for me is something that is limited by a certain circumference. Now if I want to say that certain things exist in the universe, I can more or less conceive of something that starts to grow and grows endlessly. That is, it grows without an end, without ever reaching an end, or that sometimes I say, that what is now starting to grow, and I call that for the time being 'Absoluteness' because it is free from a dimension, yet it goes through certain forms of manifestations and actually, when I want to introduce the concept that it is endless, has to end up in that what is also absolute, and that the Ray of Creation should return to itself in order to create Eternity. And that a symbol of that kind of an eternity is, as you know, a snake

with its tail in its mouth. That would be an indication that there is for instance a circle, a circle as a circumference has no beginning and no end, and it would reach then a concept of Endlessness as far as the surface is concerned.

Now the Ray of Creation you should take as something that has no end and really no beginning, but in order to get to a concept that I can understand, I have to give it a beginning, and I say that it ends at the same place, and the only way would be if there is a certain line that starts from a certain point, that that what has to be the line must curve sufficiently in order to return to that part which was originally the origin. The meaning of Evolution is that there is a certain direction on any point of that particular line in one way or the other, and that Evolution would be towards the point of origin, and that Involution would be pointing towards that in which it should end, which ultimately is again, the end and beginning being one, the origin. Sometimes one says that what is Absolute and that what is different from it as apart from it, that I call 'Negative Absolute', that the solution which is the totality of everything existing has to be absolutely the proper center, without either positive or negative. Now, Involution and Evolution takes place on any point of the particular line as indicated by the Ray of Creation coming now from the Absolute, we call it 'Sun Absolute', and going into space and creating, on its way of extending such energies, different forms of life or different forms, configurations which we now call 'Worlds', and that finally after some time of having created a variety of little and small worlds by themselves, we come to the point in the Ray of Creation

in which there is Earth. And the place which Earth now fulfills in that particular, I call it still, a 'ray', and if the ray indicated by an octave, happens to be at the far place of that particular octave. Now at any one place along that line, and again in order to satisfy the question of infinity, I have to conceive of infinite number of such rays of creation and an infinite number of Earth places, an infinite number of planets at certain places, an infinite number of solar systems, also infinite number of Milky Ways.

Don't let's go off into the philosophy too much, because it starts to steam, you see. It's extremely difficult to keep such concepts in ordinary terminology. But we're interested in Earth, and Earth has a certain place in the universe without any doubt, It belongs to a solar system, and the solar system Ors belongs to many solar systems, and somewhere in vague space we assume there's His Endlessness sitting on a throne directing all of that.

Now whatever that particular picture is it doesn't matter. I find myself on Earth trying to think about such ideas, and for me now, this concept of Evolution and Involution would mean that I could become free from that what is now a law and which law, when I don't understand it I call it 'accidental', and hoping that when I reach a higher level of being in the direction of the Sun Absolute, that then it would be for me an Evolutionary process if, somehow or other, I could leave the Earth and reach a level now comparable to the level of the planets and perhaps ultimately reach the Sun. And that reversely, if that when I now am on Earth and I am now part of this kind of force which started from the Positive Absolute, working itself out in the direction of what for us is the Moon, and perhaps is Anulius, on the

other side of the Moon, that then, the involutory force comes from the Positive Absolute or the Sun Absolute goes as far as we know when it goes through our Earth and when it is conceived, to be understood by our brain, extends as far as that what we know as the Moon existing outside of our earth, or that what is our moon within ourselves if we as human beings also represent a certain solar system. And the problem now that I have to face is: what is there as Involution in me, and what is there as a possible Evolution for me? And that I find myself constantly under the influence of two kinds of forces: one is an Involutionary which if I take part in it will make me go towards the Moon, and an Evolutionary force which will enable me to 'outgrow,' as it were, the Earth and go up towards the Sun. And that all the time while I'm on Earth and that all the time while I am a human being as I am, I am in a so-called equilibrium between these two forces which I now call Evolution and Involution, in between which I am being subject to both, and not moving one way or the other, because there is no reason for me to wish to move. Earth, by itself as an Evolution is subject to an Evolutionary force over the time that Earth exists, and expressed in the time limits that we more or less understood--might understand--is expressed in terms of eons instead of years, would ultimately reach a certain level, as a result of the Evolutionary process. That is, the Earth would become a planet, but the sole reason why the Earth would become a planet is because, according to the Law of Involution, that what is the growing end of the Ray of Creation, now ending in the Moon and in accordance with certain laws of equilibrium ending in Anulios, Anulios being on the other side of

the Moon and, as it were, as it were, part of the Moon, when that Anulios starts to grow, Anulios, as now existing as a small something, would become Moon; Moon would become Earth; Earth would become Planet. So that the real reason for Evolution is to be found in Involution, and only when Involution grows, Evolution can take place, so that the movement of this kind of an equilibrium between the two forces depends on either one of the other force becoming more predominant, so that on account of that, the other force has to adjust itself in order to stay in equilibrium, and that the growth of Man on Earth as Man and as he could evolve, or for Earth as Earth in relation to the rest of the Solar System, depends entirely on the vivifyingness, either in the Earth, Moon, and Anulios, or in that what is in Man as Body, Feeling Center, and Head, and that the real possibility of understanding what is Involution in Man is his growing forth through wanting to continue to grow in the direction, you might say, away from Positive Absolute, but because of that, the growth within himself, going in the direction of the Positive Absolute.

It's difficult to see this. When a person walks, he pushes the Earth away, and because of that, he walks forward. It is that process. Something in Man has to be stimulated to wish to involve, in order for a man to evolve. And that is why we say that motivation for a man's wish to want to grow is dependent on his Anulios, and Anulios by definition is that what will not allow me to sleep. Evolution and Involution cannot be separated. They are only separated at the point where I am under the influence of both, and then, realizing that there are two forces, one in one direction, the other in the other,

that I by virtue of that kind of knowledge, reach the understanding of functioning as a neutralizing force between the two. The solution in that sense then becomes the triangle and the three courses again becoming one, as a representation of that what was originally His Endlessness.

So, don't let's talk too much about it. I hope you keep on reading. But perhaps what I've said might give you a little bit of perspective. ...Ya.

Q: Can you say something more about the connection between coming to oneself at a specific time during the day and efforts that are made continuously during one's activity in the course of the day?

MR. NYLAND: When one is busy in ordinary life, you're completely taken up and you're identified with it. Everything that you do do in ordinary life with your mind, your feeling, or the activity of your body, requires as a result of the way we live certain attention that has to be given to the fulfillment of that kind of task or profession. Whenever it is not profession, I have a personal relationship with different people, and again in that, I have been taught to behave in a certain way in which I must use my mind and must use sometimes my feelings and very often I have to use my body for certain purposes. Whenever I do anything in order to maintain myself like eating or sleeping or whatever is required in order to restore energies in my body, I remain constantly identified with such processes that must go on, because I have to do it in accordance with the best knowledge I have, and also of course I have to have a wish in order to continue to live.

Now if I try to introduce something of the nature of Objectivity, it has to be done perhaps in a very slow way. Naturally it is anti-natural, so it is not at home in the beginning. It is a question of trying to become Objective to that what is taking place in an ordinary subjective matter, and that in that kind of a subjective life all the different attributes and everything that belongs to my subjectivity has to remain in existence. So when you say, 'When I now try to wake up during the day,' I cannot do it at the expense of stopping that what is my ordinary life, and it is to try to establish something that functions independently of my subjectivity, but which is now operating, as it were, outside of me, from which point it might be possible to look at what is taking place as the behavior of my personality in a certain Objective way. Now when I make this kind of an effort of trying to create in myself something, a kind of a faculty which starts to function as if it is outside of me, I have to face the particular problem that certain things have to become split, and in the first place, that what has to be split when it is a question of Awareness, which Awareness has to be received or at least registered in my brain, yet something in my brain must separate out and start to function independently of the rest of my mental functions. You see, that problem already is a difficult one, because I don't know how to start since there is really nothing in the beginning, and that all of my mental functions remain subjective. I have to learn to find out what I can use, as it were, for bricks or mortar for the building of what I now call an 'observatory,' or that what is a mental functioning within myself which is only Objective. And I try every once in a while with

certain sections of my brain to establish that, and I try to do it in a very simple form that that what I am now busily engaged in physically, that it is as if at such a time there is a little bit of an 'I' which starts to function Objectively regarding myself. So when you realize this now and what is involved, it is not so easy to say, "Well, here I am and now I want to wake up," because I'm completely identified with whatever I do, and there is very little desire at such a time to do anything else. So I reduce now, in order to make the conditions as favorable as I can, my activities in which I am subjectively engaged to a minimum. And I reduce the thought process to a minimum, my feeling processes to a minimum, and physical processes to a minimum, So that when there is very little of that so-called subjective activity going on, that there may be a chance that some of the energy which is not used and not used up, all of it, could be used for the purpose of a faculty, that is, something that I want to build, something that I want to create in me as an Objective 'I' can have energy for that particular purpose. You understand that process? You understand that?

Q: I think so.

MR. NYLAND: You understand that it is now dependent on an observation only of the body, and that it has nothing to do as yet with any mentality or with any feeling, and that the objective faculty only is interested in the recording of state of a physical nature; and that while I now try to become observant of that, and in that sense become Aware of the existence of such behavior forms, that then, in order to observe truly, in reality reaching results that have an absolute value, I have to be impartial to that what I notice, to that what I become Aware of;

and that the requirement also that such a recognition and a recording has to take place at the moment when it happens.

You see, these three things have to be very clear in one first of what is involved in Work on Oneself, and it is not so easy to talk glibly about: 'Now I want to wake up,' or, 'During the day I will want to make attempts to wake up.' I have to prepare many times in order even to give it an even chance that it might be successful, and I will find out that when I try and make conditions as favorable as I possibly can, that then, very soon after I start, I lose it.

Now if I talk theory, like this, or rather if I try to explain what takes place, it is up to you to find out and to what extent you recognize it as an experience of your own, and if there is only a little theoretical knowledge in you and no experience, you have to get the experience first, otherwise you don't know what I'm talking about. Will we leave it at that? You make attempts to be Awake at times when you really think you can be successful, and maybe only in the morning for two or three minutes that you make that that attempt, as you get out of bed and sit on the edge of your bed; if you wish you can move your hands and your arms and swing your legs and so forth. I don't care. But try to wake up. During the afternoon do the same thing somewhere, and in the evening spend five minutes to try to be Awake, in whatever activity you may be engaged in, and try to be honest about it. That is, admit when something of the requirements is not as yet fulfilled, and that you know that there is a difference between thinking about your behavior and an Awareness of your behavior. Thinking is the noticing, the noticing that it exists, but it is not an Awareness

until it takes place with Impartiality and at the moment. Noticing is still an ordinary mental function dependent on a thought or what we sometimes call a 'concept'; whereas Awareness is when that noticing goes over into an Impartial observation of that what is being noticed. Then it is an Awareness. And when the Awareness is extended as a series of moments continuing in a certain length of time, it becomes an Awakening.

I don't know how familiar you are with Work, but these are the things that are as a requirement. You tell me next time when I come what you have done. All right?

Q: All right.

MR. NYLAND: Good. ...What other practical questions are there that you would like to talk about? I'll be away again for three weeks. Some time in September I hope I'll be able to spend a few more days here in succession. Then maybe we can dot the i's and cross the t's a little more and more intensely. But you're now dependent on my return for three weeks, and in the meantime you meet and in the meantime you work. In the meantime you talk together, and you bring your problems; never mind if it cannot be answered; the fact that you formulate it as a problem is already useful, because it gives you clarity in your mind about what you're up against. Don't always look for an answer. Look for the possibility of becoming clear of what is this state in which you are, and it might include that certain things are impossible for you at that moment. It's very good to say 'I cannot do it. I tried this, I tried that, and I cannot.' It is good, because then it is clear. Later on there will be possibilities to see how to get

around it, but you have to talk about your Work and the attempts you make and whatever the reasons may be that you wish to Work or whatever you have read and whatever you can exchange; I've said enough about it in the beginning.

So again and again and again, whenever you meet, whenever you see each other, whenever you happen to be reminded of Work, try to be honest about it. Either use it or don't use it. Either warm, that is, hot, or cold, but not lukewarm. No good. It doesn't help; it doesn't digest; it doesn't belong to a man. Either he is a child and he is on one side, or he is a man, mature, and then he is on the other side, but halfway, wishy-washy kind of people, they have no character, and surely they are good for the building of the world, but they're not good for any kind of evolutionary process. Man must evolve. Man must actualize that what is potential in him. That I think is his responsibility. When he wishes it he will fulfill a function, and he will find a definite place, and he will start to realize what is the meaning of his life, his own existence, and perhaps the reason why he was born. If he is not interested in that kind of a life, in that kind of a possibility of understanding, he will remain very nice kind of a man on Earth, supporting the totality of mankind and quite all right, I mean, there is no one who is going to tell him that he ought to be different. That what will tell each person is his own conscience, and perhaps it is God, and perhaps it isn't, but a person who has that as something that he realizes it exists, then he also will try to follow it. When he wants to follow that direction, he will have to use his time efficiently and not run around in circles,

and for the time being hope that he is on the right kind of a road. This is for all of us to find, until you come to the conclusion this is--I've said it before, in Buddhism it's called--the only way. If it is the only way, there is no other, and it is the only way leading to the possibility of freeing yourself from the subjective world without forgetting the necessity of living in this life and fulfilling, for a human being, all the functions that are required for him, simply because of the fact that he was born on Earth. He was not born anywhere else. That has a meaning, and he has to learn to understand what is that meaning; why is a person here on Earth; why weren't we born somewhere else, perhaps where it might be easier. We're not there; we're here, and we are equipped with whatever we have, and we have to row with the oars we have got, not more but trying to improve and perhaps at the proper time to change it, so that it becomes more adaptable to a higher level of being.

So, I hope I'll see you again in another three weeks. In the meantime, Work as much as you can, and try to bring people to tell them, you might say, for their own good, that they ought to come. So goodnight everybody.

END TAPE

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